

Gc
929.2
H7692h

Ge
929.2
H7692h
1214076

M. L.

GENEALOGY COLLECTION

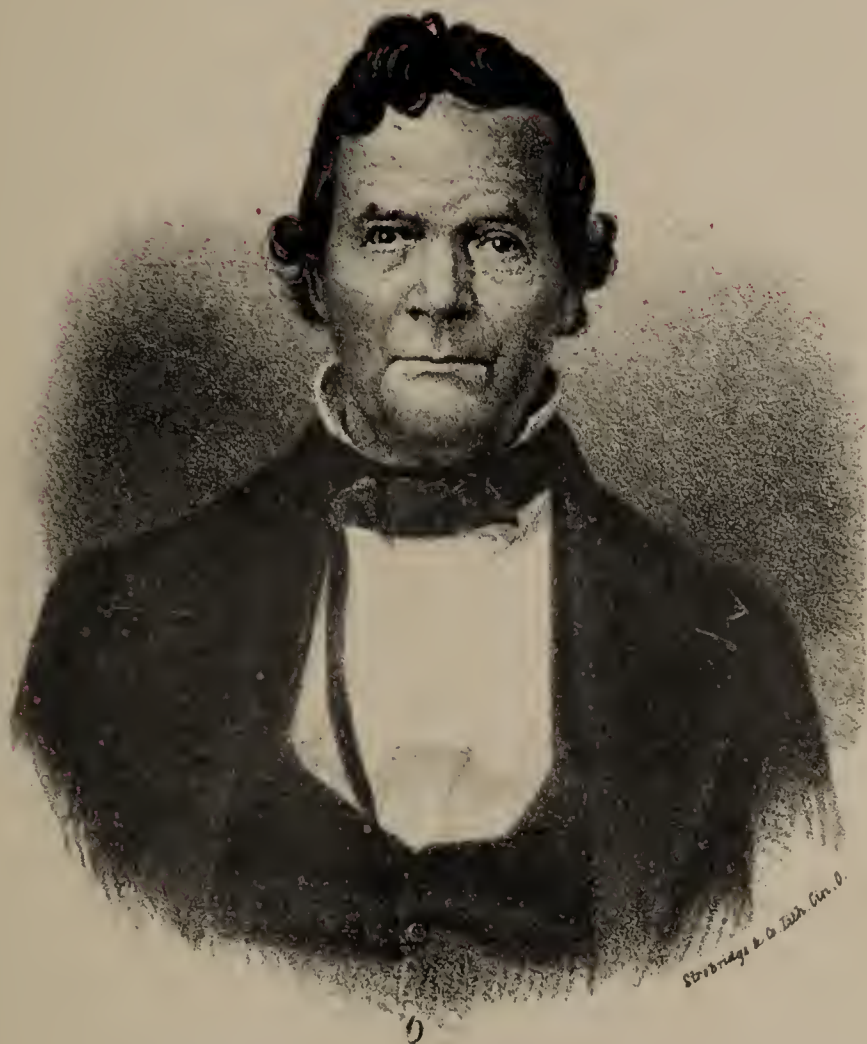
ALLEN COUNTY PUBLIC LIBRARY



3 1833 01333 6133

SKETCHES and INCIDENTS

by Henry Hoover



Hoover Family Record

by Willard Heiss

\$2.50

SKETCHES AND INCIDENTS, embracing a period of fifty years,
Entered at various period, during my leisure hours, and the peri-
ods, and dates so far named are nearly correct. [Written at dif-
ferent times from 1850 to 1867]

By

Henry Hoover
(1788 - 1868)

with

APPENDIX

Family Record of Children and Grandchildren
of Andrew & Elizabeth Hoover

By

Willard Heiss

Indiana Quaker Records
4020 East 34th Street
Indianapolis 18, Indiana

1962

[300 copies printed]

JOHN WOOLMAN PRESS, INC.

Indianapolis, Indiana

INTRODUCTION

1214076

Most readers who have an interest in the history of the Whitewater Valley or more particularly in Wayne County, Indiana, are familiar with David Hoover's Memoir. This has been published at several times and places.

Henry Hoover's Sketches have not been previously printed. This edition is based on two sources.

a. A typescript copy in the Library of the Indiana Historical Society, which was carefully collated with a manuscript copy which was (1940) owned by Jack Thomas of Des Moines, Iowa.

b. A typescript copy in the Tippecanoe County Historical Society, Lafayette, Indiana, which is at least four generations from the original manuscript. The original was owned (date unknown) by Effie Thomas, Richmond, Indiana. She was a great granddaughter of the Henry Hoover.

It is most likely that these two typescripts come to us from the same original manuscript.

Not included in this edition is a poem fragment which preceded the Sketch. Very little editing has been done. Spelling, punctuation and capitalizing have been left as was copied, except where better sense could be obtained by making a slight change.

W.H.

SKETCHES AND INCIDENTS

By

Henry Hoover

Although it is not customary for men in the humble walks of life to write a Book of memoir of past incidents, and especially so, when no stirring or signal events by flood or field has marked my progress through life thus far, yet when it is known that I am sixty-two years of age, and that forty-eight of those years have been spent in Ohio and Indiana, the liberty of leaving behind me a brief notice of some incidents in my history will not be considered vain or egotistical.

As accuracy of my dates may in some cases be disputed, I will say that I write altogether from present recollections, without the aid of a single book or newspaper to set me right. I shall positively confine myself to facts, as far as the narrative is concerned, whether the dates may be correct or not.

I never made an effort at Biographical history and entertain fears lest my effort be tame, and void of point or interest. All men were once born, and I among that number was born in Randolph County, North Carolina, on the 22nd day of September, 1788. My grandfather, Andrew Hoover or Huber which latter was probably the original name, was born in Germany and came to America when a boy with two Older Brothers. They settled in Maryland, on Pipe Creek. There he was married to Mary Fauts and about the year 1765 he moved to North Carolina, together with a number of families from Maryland and Pennsylvania. I never saw my Grandfather but recollect my Grandmother, who departed this life about the year 1797.

My father, Andrew Hoover, the second of eight sons, was born in the year 1752 and was some fifteen years old when he left Maryland and was married to Elizabeth Waymire, 1775.

My Grandfather Rudolph Waymire buried his wife in the Atlantic Ocean on their passage to America, consequently I never saw her, but Grandfather Waymire I frequently saw and was at his funeral, the first I ever saw. Funerals in that state were unlike the funerals of this date. A circumference of perhaps ten miles in diameter assembled on such Occasions and a seriousness, not commonly witnessed in our day marked the ceremony.

Grandfather Hoover had eight sons and five daughters and Grandfather Waymire by his first wife had seven daughters and a son, and by his second wife had seven sons. They all seemed inclined to obey one of the commandments, "Multiply and replenish the earth," hence my relatives are very numerous, and scattered over several states. With the exception of two or three, I never heard of intemperance being brought as a charge against them, nor fines or imprisonment, not theft nor robbery, nor have any availed themselves of the benefit of any Bankrupt law, and with a few exceptions, they have always acted with what in this country is call'd the Whig Party in politics.

The Hoover section of this family are rather stumpy, inclined to corpulency, with a constitution unimpaired and vigorous. My father had four sons and six daughters, of which number I am the sixth, all of whom are now living except the oldest of the family, Mary Newman, who departed this life in March 1805, leaving two daughters and three sons, of whom I. S. Newman of Centerville is the youngest. She was buried near a log Cabin, Quaker Meeting House fourteen miles north of Dayton. Five years ago I alone visited the resting place of the ashes of my sister, having never before seen it, and kneeling by its side, dropt a few tears to the memory of one I had loved.

During my father's residence in N. Carolina, he and my Mother, after serious inquiry and reflection, United themselves to the Society of Friends or Quakers, and continued consistant members until death loos'd the ties of Church membership here below. By the Discipline of the society their Children were born members and continued their birthright until they became of age, but from various cause, only two are now acknowledged members of the church, one of them belonging to the Orthodox, and the other to the Hicksite Section of the great separation.

It was during the controversy between these parties, that I was read out of Church being charged with hearing Elias Hicks preach and attending meetings set up by his friends. This took place in the year 1828.

Like all difficulties growing out of undefinable opinions the parties became excited, warm and unfriendly disputations were frequently the result. Truth and error in relation to abstruse propositions in theology, points which never were and never will be settled by human knowledge—are sources of never ending controversy. The difficulty grew out of the opinion which some entertained of sonship, a question of long standing, which long since has caused much excitement in other churches. This movement among Friends was extraordinary, this peace loving people became envious and turbulent. Essays and Epistles were printed and circulated, and periodicals were thrown broadcast over the land, wherever Friends had established a meeting. The doctrines of the primitives Friends were earnestly sought and the old memoirs and manuscripts which for many years had been covered with dust, were exhumed from their resting places, while both sections found abundant to justify the opinions which they entertained. I shall not undertake to furnish the reader of these sketches with the causes which led to this separation—they were more imaginary, I fear, than real and furnished the world a lesson on the want of Charity and brotherly love. Whatever may be the dignity of the Son of God, he is most honored by those who are most careful to imbid and exhibit the spirit required by his precepts and displayed in his example. However unexceptionable a mans creed may be, in other respects, he has little claim to be regarded as a friend of the savior, if his faith works by hatred instead of love.

Twenty-three years have pass'd away since this quaker separation yet the unkindness and malign feeling still exists. In this difficulty as in all other similar cases both parties have suffered loss. The character of both sections has sustained a decline in the estimation of the world, and both parties have, since the notable division, been rent in other and independent parties. My father and mother, who had for many years been Elders in the Church, adhered to the Hicksite division, and were consequently disowned by the orthodox party. This was a subject about which he com-

plained during the remainder of his life. It in a measure destroyed his comfort and possibly shortened his days.

Leaving this rather disagreeable subject, I will return to matters and things in old Carolina. In August 1795 the small stream which ran through my fathers Farm rose many feet higher than ever it was before known to rise. It inundated with the exception of a few acres his entire corn crop with the loss of many rails. He then entertained thoughts of moving to the west—tho only seven years old, I well remember that flood—the mountains and pine hills conducted the heavy rain into the stream with a rapidity unknown in this level country. But, as no flood had for many years visited the county so many years might pass away without any loss from that element. This was natural reasoning but in 1798 another almost as great and more destructive in grain and live stock occurred in the month of August. This settled the Question with my father, and in the year 1801, he effected the sale of his premises containing five hundred Acres of land--four hundred and sixty of which was hills and hollows, with an abundance of Chirkipin and Whortleberries and sourwood bushes. For this farm he to receive fifteen hundred dollars; this with his Sale Bill made him worth two thousand dollars, an enormous sum in those days of rope traces and hickory with. Could the implements of the Farmer of that day be placed side by side with those we have now to use, the contrast would be rather ludicrous. In those days of primitive simplicity many farmers made not only their own Whisky, but also their own Brandy, both of apples and peaches. Neither was it made as an article of commerce but as a store in Cellar or Garret for family use. Nor do I recollect having ever seen an individual drunk while I resided in Carolina.

During the years 1799 and 1800, I was sent to school. The Dilworths spelling Book and young mans assistant in Arithmetic with the Bible completed the students Library. Here I learn'd to spell and read and cypher as far as Double Position, having received a much better education than was common in that vicinity. My anxiety for books was ardent and the resource I had was my Father Library, consisting of the Bible, the Chalkley Journal, Memoir of John Whiting and the Life of Richard Davies, to which was afterwards added the Journal of Job Scott. The words, Grammar, Syn

tax, Etymology, etc, were as mysterious as Greek, nor do I now recollect a single individual who any advantage over me in this matter. I well recollect a young man, the son of a wealthy slave holder, whose opportunities for learning were superior to the majority of young men when call'd on to read the confession of Collins and Owens who had just been hung at Salisbury, Rowan County for murder, and which confession was in good print, and which he had often read. He said that with the exception of two or three words he could read the whole confession without making a blunder. One of the hard words was conscience. I never had seen a newspaper, nor do I mind of having seen one until the year 1805, when my Brother David and myself agreed to take the Western Star, published in Cincinnati. At this period my Father resided in Warren County, Ohio, where tho only seventeen years of age I frequently attended the Courts of Law at Lebanon and saw Jacob Burnett, D.S. Gano, Arthur St. Clair Jr., Issac Burnett, N. Longworth, who were then young men, but are now in the vale of years and will soon pass away.

I will now return to the thread of my history connected with our exodus from Carolina. In the year of 1801 five of my Uncles, with Tho. Newman, my brother-in-law, and other relatives started for the Miamis, as the whole west was call'd, and landed and wintered ten miles south of Dayton, Ohio, and in the spring of 1802, settled themselves on land of their own twelve miles north of Dayton. On the 19th day of September 1802, my Father and family and some six other Families making seventy souls left old Randolph for the West. The strange sights, the lofty mountain peaks were to my young mind matters of wonder and amazement. We crossed the Ohio river at Cincinnati, where we remained for several hours, it then contained a few hundred inhabitants with one printing office. I well recollect a few years afterwards of being in Cincinnati and standing in amazement at the sight of a newly constructed three story Brick, the first and only one in the place. From Cincinnati, we moved to Hamilton, a small village, where stood a Blockhouse, having been built in the time of St. Clair's and Wayne's Campaigns against the Indians of the Lake regions. At this date the Big Miami was the dividing line between the White and red population. We pass'd thence through Franklin, Dayton and after a tiresome jour-

ney of six hundred miles in thirty-six days, we stop't at the log cabin of Uncle David Hoover.

Here a severe trial awaited my Father. He found the land rich, the new settlers had done well in cornfields, pumpkins and turnips, but had all suffered with ague and fever. The thought of having brought a healthy family to suffer and die in a new Country was to him a serious and perplexing question. He became restless, complaining and even talk'd of hitching up and retrace his steps to old Carolina.

But cold weather commenced in earnest and when snow was more than a foot deep, we drove our wagons and family into the woods, built a rail pen, leaving one side open, and there we wintered, except our father who remained with my Uncle, having previously had his feet badly frozen.

The month of March found him so far recovered that he visited Uncle E. Kindley near Waynsville. He had also in view the purchase of a home for his family. While gone he mingled with the members of the Society of Friends who had set up a little meeting at Waynesville. He made while gone a purchase of nearly two hundred ~~acres of land with a small improvement, on~~ Clear Creek, five miles from Waynesville and four from Lebanon. For this tract he paid seven hundred dollars, and we moved onto it in April 1803. My Father had for many years lived at ease, had sufficient help without himself taking hold, had been corpulent and weighed more than two hundred pounds, but his trials and affliction of body and mind made serious inroads on his healthy frame, so far at least as flesh was concerned. But in arriving on his new farm, he commenced a life of industry and toil. On the 7th of May he took hold of the plow; my Brother Frederic and myself cleaning the ground before him from logs and other trash. Early in the day the snow commenced fallind and continued so rapidly that we abandoned our work, the snow falling until it was several inches in depth.

In the fall of this year, John Smith, paid a visit to the Miami Country. My Father and John Smith were acquainted, belonged to the same Meeting in old Randolph. He was pleased with the Country and in the fall of 1804 he landed in our neighborhood and purchased a small Farm for a present home. He nor my Father did not consider themselves settled. They came from an old settle-

ment and felt determined to find a Country where they could be the first, both in the selection of land and water. A lot of land however rich it might be, presented no charm unless a good spring could be found on its surface. A fine opening presented itself on the east side of Little Miami, but those were held by Military land warrants. The title of such lands in Kentucky had been raised abroad and such might be the fate of the rights of those lands just named. Moreover, my Father did not approve of the mode by which these lands were obtained; giving poor soldiers land for killing the poor Indians.

In the fall of this year a monthly meeting was set up at Waynsville. The Committee to do that service came from the Redstone Country, among whom was Horton Howard and Ann Taylor. What a change has forty six years brought about; within the limits of that Monthly Meeting there now exists four yearly meetings, embracing a Territory of six hundred miles in diameter, dotted over with Quaker meetinghouses. Many of those who were then active in conveying forward the spread of the truth and church government have passed away. Their graves cannot be recognized and their names and acts of benevolence almost forgotten. I said their graves cannot be found, because the rules of the Church positively forbid any stones being plac'd on a grave or engraving by which the dead might be designated. In vain would the friend of John Smith or Jeremiah Cox search for their resting place. They could approach no nearer than a certain lot of ground, where promiscuously the dead sleep. There was no doubt a cause for this peculiarity in the Discipline of the Church, but that cause does not exist on this side of the Atlantic. We have no Westminster Abby, no Mausoleums and no foolish pride or idolatry to combat with, and having for years borne a testimony against one extreme, have imperceptibly slid into its opposite, without being able to render a good reason for our singularity.

In the spring of 1806, David Hoover, an elder brother who had remained on Stillwater with some others took a section line some ten miles north of Dayton and traced it until it lead them on to Whitewater, near where the City of Richmond now stands. He afterwards imparted to my Father the discovery which he had made and arrangements were immediately made for a further reconnoissance

of the newly discovered region. Jeremiah Cox having just landed with his family from Carolina, entered into the speculation.

On the sixth of June 1806 when the light of the sun was almost obscured by the great eclipses that year, my Father, J. Smith, J. Cox, and some other friends with their Pilot, D. Hoover left Warren County for Whitewater. After an absence of nearly a week they returned, they were pleased with the appearance of the country, but discouraged with the distance from Mills, society, etc. Another exploration was afterward made and various lots of land selected and entries made.

In the August of this year J. Cox with his family moved onto his purchase in a small Cabbins built by Joseph Woodkirk, of whom he had second hand purchased one half section of land, embracing all that section of Richmond north of Main street. David Hoover, Frederic Hoover, Wm Bulla, E. Wright and myself, with a team and plows, accompanied him to Whitewater. We built four Cabbins on four different lots of land, sowed one acre in turnips and after an absence of three weeks arrived at our several homes. In October of this year Frederic Hoover and Elijah Wright moved into their Cabbins and John Smith moved with his family and settled down on the lot of land south of Main Street.

It may not be amiss here to remark that at that time there was a little village on the Big Miami call'd Franklin but there was so Springborough, there was no Germantown, but there was an Eaton with one log house, built for a Tavern by David Hendricks. The town had just been laid off and new stakes and blazes were all the evidence we had of the fact.

On the last day of March 1807 we left Warren County and landed on the Hill, near where Frederic Hoover now lives. The night after our arrival it commenced snowing and continued until it was fifteen inches deep and lay on the ground until the 10th of April. My father then staked off five acres of Woods for me to clear for the plow, and five acres for Henry Cozatt, a hired hand to whom he paid twenty dollars a month. Now commenced work in earnest, root pig or die, was the motto. Our only dependence for bread was the proceeds of what we might be able to plant and Cultivate. Emigration from various parts cheered us in our toils. Jeremiah Cox, John Smith and my Father being prominent men among the Quakers

caused others to come and examine the country who generally gave a good report of the Whitewater Valley. A little Meeting was set up in a small Cabbin near J. Cox's house.

The emigrants had to travel some forty miles through almost a wilderness for grain to support their families. It would scarcely in this day be credited that a single individual would leave his family in camp, mount his only horse, with fifty cents in his pocket which a kind neighbor had loaned him, and relying on the range for horse feed, and piece of corn dodger for himself, he would start for the nearest point where corn could be obtained, procure his two bushels, and wend his way back and when night overtook him, hobble his horse, make a pillow for himself of his sack of corn and the Heavens for his counterpane, and there repose until the day or rising moon would lighten his path. In meanwhile his wife and toddling wee things would with much impatience await the hour when the set time for his return should arrive and more heartfelt joy was then realized by this little group in the woods, than the family of the man of thousands now enjoys when he returns from the Eastern Cities with his tons of Goods and Groceries. There are those who thus commenced the world, who in a few years became easy in outward circumstances and of whom we may apply the sentiment of the Scottish Bard:

"That Buirdly cheils and clever hizzies
Are bred on sic a nay as this is."

When we had prepared our ground for rolling, a sufficient number of hands could be raised in a circumference of three miles in diamter. We generally completed our task whether number of acres were five or ten. I can look back on those days with pleasing emotions, when activity and dexterity with the hand spike were considered a high qualification and the sound of the axe and of the mall were undisputed signs of obtaining a livelihood. Our race has not become effeminate, no puerility of manners was countenanced, nor had our appetites been accustomed to the fumes of teas and Coffee, nor with those diseases that lurk behind sweetmeats and jellies. I completed my twentyeth year without the article call'd Coffee, and now believe that our race would be more stalwort had its use never been introduced among us. We moreover enjoyed a social state of society, friendship and mutual confidence were unshaken.

No religious sect was sufficiently strong to raise a house or roll the logs, hence those points were passed in silence. Neither were there in those days either Whigs or Democrats. Fools and demagogues do not love log rolling and house building, they generally enter the settlements after hard work is completed.

But I will return to our farming operations. We had twelve Acres nearly ready for the plow when on the 16th of May a heavy rain and wind blew down such a quantity of tall trees that the appearance for crop look'd more discouraging than when we commenced. We abandoned part of our clearing, employed for five days two additional hands and on the 28th of May planted our crop, which with a little cultivation produced an abundance. The next year and next, the planters added to their fields until the quantity was so great, and so little demand for it, that ten cents per bushel was quite as much as it would command.

Altho the country was new and the Indian boundry but a few miles off, yet we were never molested by them or any fears on our part entertained. The philanthropist, when he looks after these children of the forest and contrasts their present condition with that when North America belonged to them, may involuntarily drop a tear and exclaim, Great God, on whom does the responsibility rest for murdering of a portion of thy red Children, and driving the balance as beasts into the barren wastes of the Rocky Mountains. The historians of our Indian Wars have allways treated these people as things which had no rights, no feeling and have studiously kept the mind of the reader excited with their murders, their burnings and scalping, lest a sense of remorse, of conscious wrong might find a place or lodgment in his guilty soul. I can truly say with the departed Jefferson, "I tremble for my country when I reflect that God is just, that his justice cannot sleep forever, that the almighty has no attribute that can take sides with us in such a contest."

Up to my twenty first year of age I had determined to be my own master and steer my way clear of the charges and trouble of a family. The whining and crying of children were offensive to me and therefore would not give the subject of Matrimony a serious consideration. I do not know positively for what earthly purpose was created but I have serious reason to believe that it was not the farming trade. Mercantile transactions, I always fancied would

please me or some professional occupation, but to enter either I had neither the means nor the mind. My hostility to the married state did not arise out of indifference to the fair part of creation, no gentle reader it is true I had not always some Dulcena in my imagination, but the whole neighborhood of girls were mine and I treated them as my equals with whom I pass'd off many pleasant hours. I occasionally see a matron of those halcyon days which brings to my mind vivid reflections of the past, and her aged and motherly appearance assures me, that I too must be in the sear and yellow leaf of age.

During this period I concluded to enter myself as a scholar to learn the rules of English Grammar, James Brown as teacher. He was a young man from Kentucky, who after Married, was elected to the Territorial Legislature, which then convened at Corydon. Towards the close of the session disease laid hold on his frame and in a few days he closed his eyes in death. The knowledge which I then acquired has been serviceable to me, and I would recommend to young men never to stop short of an acquaintance with the principles of the english language. My stay at school was quite brief. I fancied that a study of the English language could be prosecuted while engaged at other work.

I was moreover at that age full of fun and frolic, which was often a source of discomfort to my father, and tho parental discipline which my Father held over me seemed to my mind quite stringent, I now acknowledge its equity, and that in all probabily it has saved me from many an anxious thought as well as from many guilty fears.

In year 1809 the sober second thought arrested my mind and caused me to commence a series of calculations. I saw my elder brothers making for themselves comfortable homes, shelters for their Families, and fields and orchards from which to draw a comfortable subsistence. I reflected that I could not always be young, that in a few years my parents would go the way of all the living and leave me to seek shelter under some other roof. And also, that if I postponed for a few years yet, a beginning would have to be made, when circumstances might be less favorable. My Father had pointed out to me a lot of land which I might call my own, and having settled every disputed point, with axe in hand I entered the thicket

and commenced operations. I soon had a Cabbin up and roof'd. At this age I was considered rather smart with the axe, and the mall and wedge. I trust, I shall not be scensured for boasting in an Occupation which in this refined age is considered ungentlemanly, and submitted to only, when dire necessity is the plea.

During the winter of 1808-9 I partially cleared eight acres and in the spring of 1809, my sister Rebekah was married to a fresh Carolinian of the name of Isaac Julian, who when thus married moved into my Cabbin, and together we fenced and cleared and put in corn said eight acres, which yielded abundantly together with a fine lot of potatoes. But at this time I had not ascertained who was to prepare the bread or cook the potatoes for me. The discovery was however made in person of Susanna Clark, daughter of John Clark, who some two years previous had moved from Orange County, N. Carolina and settled on Elkhorn.

Our acquaintance commenced in September and on the 31st day of January we were, according to the good order used among Friends married on the lot of ground where the large Orthodox Brick Church now stands. I believe that neither law nor yet custom has set bounds to Courtship—the time, how long or how short, has not been definitely settled. Many contend, and perhaps truly, that if the peculiar temper, the headstrong and selfish disposition of each were truly developed, that matches would often fail of being made which without this knowledge are easily consummated, that the idea of perfection, upon a close acquaintance together with the pittance of goods, which often make up the sum total of the wardrobe, the chamber and the pantry often vanish, when such stern realities have to be met. As a case in point often illustrates a proposition, I will say that forty years are passed away, since we according to holy writ, became one flesh and tho we have not on every subject had precisely one mind, yet upon a survey of the whole period of Matrimonial life thus far, we have maintained without strife or division the matrimonial connection, have reared to maturity four sons and three daughters, and have living at this day September 1850, twenty three Grandchildren.

After having settled in a Cabbin of my own, I had serious thoughts of becoming a straight-coated Quaker—was frequently call'd on to read marriage Certificates, was appointed recorder of

the same, and during this period was also call'd on to read political Petitions and upon adjustment of the question between Religion and politics, the latter had the preponderance.

In the year 1812 war was declared against England, and a strip of Territory having in 1809 been purchased from the Indians, on the Western part of Wayne County and being in 1812 sparsely settled, and the Indians being then considered unfriendly, fears were entertained for these settlers.

It was during this period that our County Courts were organized and I remember well as being one of the first petty jury-men ever empaneled and sworn in this County to try a criminal case. The Court room was a lot of woodland belonging to Richard Rue Esq. It was call'd a Court of Oyer and Terminer, and Benj. Park of Vincennes Presided. A Certain Boy had stolen a pocket knife from the store of John Smith, who had perhaps one hundred dollars worth of Goods in a Cabbin and after hearing the Evidence and the charge forcably made out by James Noble, Prosecutor for the Territory, we, the jury retired into the woods and there seated on a log, I read the Indictment, that the said boy, with force of arms did feloniously steal, take and carry away etc. When I put the question, whether we would find the said boy guilty as stated in the Indictment, Jeremiah Cox, who was one of the panel with much gravity observed, "that he supposed the boy did steal the knife, but he did not think it quite so bad."

The War brought its troubles with it, especially to the Friends or Quakers who refused to participate in the defense of the frontiers. Gen. Harrison, who was then Governor of the Territory, address'd a letter to Gen. G. Hunt of Wayne County, offering him aid in men to guard our Frontiers, if he, Gen. Hunt, requested such aid. In reply he inform'd Gen. Harrison that he could defend the frontiers of the County, and furnish him a Company beside. In consequence of this information, Gen. Harrison ordered a company to be raised to join Gen. Hull at Dayton, Ohio. A sufficient number offered their services as volunteers, but as such a mode would not include the Quakers, a draft was ordered. Among those drafted were a few Quakers, who refusing to march or furnish substitutes, their property was seized and sold and the money applied to I know not what purpose.

After marching to Dayton they were ordered to return to the Frontiers of our Territory. When the war commenced the Quakers stood fair in our newly settled County—but when it was ascertained that they would not fight, a general prejudice was brought to bear against them. They were viewed as enemies as Tory's, and the finger of reprobation was continually pointed at them.

At this period it was ordered by the Military dynasty, that Blockhouses be built at certain points on our Frontier. Drafts were ordered to perform this service, and I among others was drafted to perform an eight days tour. Being then a member of the Society, a compliance would have ejected me from the Church, and moreover, brought trouble on the minds of my Parents who had taught me that all wars were anti-christian and contrary to the doctrines of Jesus Christ. A Court Martial adjudged a fine of sixteen dollars against me and a sergeant drove off my sheep and sold them. Others were more used more severe, not having property on which to levy, their bodies were seized and cast into jail in Salisbury in the dead of winter. Here D. F. Sackett acquired to himself honors for which service he was handsomely rewarded afterword, being three times elected county Recorder, and had he used good economy, might now be amongst the most wealthy of our Citizens, instead of an object of pity. The jail had neither chimney, stove nor Bed, but Dr. Sackett carried and handed through the grates hot Brick and Coffee, bed clothes, etc.--to keep the prisoners from freezing. They were for weeks confined in jail, but were ultimately discharged, but not until public opinion had begun to do its work of Mercy.

An old man by name of Jacob Elliott had spoken freely of the conduct of the Military board. He was arrested for Treason, tried and condemned to be shot, but in mercy an opportunity was given him to run, which he hastily embraced. The years 1793-4 was the reign of terror in France and on a small scale, the years, 1813-1814 were the reign of terror in Wayne County. The military dynasty here wished to exterminate the Quakers, and had they possessed the power, Confiscation of lands, fire and faggot would have been the means to gratify their malicious and hellish purposes.

It was during the war that the rocking of the earth was so sensibly felt, and their minds so fearfully alarm'd. It was in many cases received as a call to prepare for death and many could date

conversion and acceptance with God, from their convictions produced by the shaking of the earth. During the war, some of the Preachers went from appointment to appointment armed with Gun and knife, a singular kind of Gospel armour, but perhaps very well adapted to the kind of Gospel preached. The Jewish doctrine of an eye for an eye and a tooth for a tooth was instituted, and the mild and loving doctrines of Jesus were for a reason suspended. Wayne County lost during the War four of its citizens, two men and two boys, together with a few horses. It may not be out of place here to enter my solemn protest against this cainish mode of settling difficulties between nations.

Our troubles grew out of a treaty held with the Indians in which they were cheated out of a tract of their Country, or at least the bounds of the territory purchased, was some different from their expectations. But they had to yield to a superior force. The Indian war became general, from the lakes to Florida, its influence on the minds of the people has had its day—has Elected two Presidents, and the late war of aggression against Mexico, one, I believe, that the spirit of Christianity, when it exerts its proper influence over the minds of individuals, especially over the minds of public men in their public capacities, war will cease throughout the Christian world. ~~That the appointment of Chaplains in the Army and Navy is a solemn Mockery and should be repudiated by every religious denomination on earth.~~

I moreover believe, that the period is advancing when ministers of the Gospel will find it their duty before God to declare war, murder and every form of human butchery, sinful, and expel from the church such transgressors, as well as those who perform ordinary work on the Sabbath day. I would not be understood to say that no warrior can find admittance into the Kingdom of heaven, but I do say, that the promises are as good for the Liar, the drunkard or idolator as for him; neither have any better promise than the Lake of fire and brimstone.

In the year 1816, a Constitutional Convention met at the village of Corydon and formed for the Territory a Constitution which was ratified by Congress and Indiana accepted as one of the States of the Union. James Noble and Waller Taylor were the first U.S. Senators; Wm. Hendricks the first Representative, and Jonathan

Jennings the first Governor. Having been appointed Justice of the Peace by Tho. Posey, Gov. of the Territory, and seeing offices created for such as could get them, I unfortunately acquired a taste for political affairs. I say unfortunately, because taken altogether it is more like stopping than climbing, does not pay for the wear and tear of mind, of Conscience, and often engenders strifes and animosities which time cannot heal.

In the Presidential campaign of 1824, I took active ground for J.Q. Adams, who failing before the people, was elected by the House of Representatives. I was the same year elected a representative and met my associates on the 10th of January, 1825 at Indianapolis, it being the first session at that place. Between 1825 and 1831 I was six times elected.

When in 1832, I left the legislature, the state was cleared of debt, had twelve thousand dollars in the Treasury, and the Country in a prosperous condition. But a new scene was ripening before us—Internal Improvements by the state legislature was becoming daily more popular and political partizanship and public plunder was to be introduced into all the machinery of the State government. Here again I ask leave to enter my most solemn protest against the Acts and deeds of the state Legislature and those who figured conspicuously in the work of ruin. Before this wretched and ruinous policy could succeed the minds of the masses had to be prepared for it, and fitting instruments were soon enlisted in the damnable scheme. Among them may be named Noah Noble, David Wallace, Elisha Long, Achilles Williams, C.B. Smith, O. H. Smith, Milton Glapp, David P. Holloway with many other stock Jobbers who desired to have a private way to the pockets of the people, and to the public Treasury. These hungry expectants, these Cormorants, in public speeches, in Correspondence with men of influence and who were personally interested in their knavish system, caused many to swallow the internal bait, misled by miserable hacks and dishonest rabble rousers.

A Bill in 1835-36 was passed for the completion of Canals, Railroads and Turnpikes, to have completed which, would cost the state fifty millions of dollars. The work on all these lines to be commenc'd simultaneously, with superintendents on each work and Engineers to aid in putting them under contract, with one principal

Engineer at a salary of four thousand dollars per annum. Fund Commissioners were sent to eastern Cities to negotiate loans, sell state Bonds and commit outrages on the state, to recapitulate which, would demonstrate that either knavery or downright stupidity had seized the helm of State, and that a mighty rush was making to sink the craft, cargo and crew. The Bonds of the state to the amount of several millions of dollars were sold on credit to irresponsible companies and in a short period, it was found prudent to take such collateral as the companies could command. Among these securities was an old soap factory, town lots ten feet under water, a Saw mill and a tract of Land in the state of Georgia, together with certain shares in broken Banking Companies, etc. Towards the close of 1839 the Credit of the state began to give way. Money had been obtained in large quantities and money borrowed to pay the amount of interest monthly accumulating, until a general crash of State credit ensued, and a sudden suspension on all the works followed. This happened at a period when no work was completed, and when large debts were due the contractors, estimated at one and a half million of dollars. To meet this liability State script was issued, on which the State had to pay Interest, a large amount of which is yet outstanding.

This Abominable system was claimed as a whig triumph until its failure appeared certain, then a division of its evils was mutually awarded to the Democratic party. It was estimated that a debt of the State approximated sixteen Millions of dollars, four of which were an entire loss to the state, bonds having been sold to irresponsible companies. Under the load of debt and interest the State groaned, sometimes repudiation was threatened, and sometimes a resort to sales of unfinished works, while the debt was daily becoming more intolerable by the accumulation of Interest to principle.

In the year 1846-7 the State sold the entire Wabash and Erie Canal to the Bond holders for one half of the debt due them. Thus in the space of a few years, corrupt and dishonest men had prostrated the energies of the people, had quadrupled the taxes on her Citizens, had lost to the State the only work within its borders worth keeping in repair, without the most remote advantage to the people, or to their posterity. A State debt of some five million of dollars

hangs over us, and will hang for ages to come, and what is most remarkable, those men who have plundered the State, have quadrupled our taxes, have been fed out of the State and County Treasuries, and are now at this time the fortunate hangers-on of the State and Counties.

In 1830 I left my little farm on Newmans Creek, having in 1829 exchanged it for the one where I now reside, and 1832 was appointed by Gen. Cass, secretary of War, secretary to the Commissioners to hold treaties with the Miami and Pottowattomy Indians.

I left my family on the 14th of August and arrived at Logansport the 17th where I met Jonathan Jennings, J.W. Davis and Marks Crume, Commissioners on the part of the United States. Having in a few days effected the preliminaries required of us touching Indian Treaties, Mr. Davis and myself visited the Town of St. Joseph Niles in the Territory of Michigan, and the newly laid out town of LaPorte, and returned after an absence of seven days. We left Logansport on the 9th of September and arrived at the forks of the Wabash, near where Huntington now stands, in the evening. The Commissioners appointed Elisha M. Huntington, assistant secretary. On the 11th we met the Indians in Council; Gov. Jennings made the opening speech; he informed the Indians that their Father, the President, was anxious to purchase their land; that they were surrounded by the white people; that their game was leaving them; that unfortunate difficulties would arise amongst them and the White men; that their Father, the President, would pay them a good price for their land; give them more land west of the Mississippi and support them one year at their new home. J.B. Richardville, principal chief, then replied that they had heard what their Great Father, the President wanted, that they would at a future time answer all the questions proposed to them and the Council Closed. During the vacations the Indians amused themselves in running foot races, in jumping, hopping and after night in dancing. Good order was preserved and no accident interrupted the good feeling between the Indians and the Whites. At the next meeting in council J.B. Richardville in a very plain manner address'd the Commissioners through Wm. Conner, Interpreter to the Indians. He informed the Commissioners that he spoke not for himself only, but for the whole nation,

that they positively concluded not to sell any of their land, that he wish'd to go home, that he staid long from him his wife always scolded him. The Council fire was frequently afterwards lighted, but with no better success and finally on the 26th day of September the Treaty was adjourned, sine die.

On the 8th of October we met the Pottawattamies near where the Town of Rochester now stands. There were supposed to be present four thousand Indians and a large number of Gentlemen from different parts of the State. A better state of feeling seem'd to be manifested, the Indians traders and Agents were persuaded to use their influence with the Indians and when the first council fire was kindled, the pipe of peace was smoked, hopes were entertained of a speedy treaty with these red children. In those expectations were not disappointed for in a few days was completed the purchase of five millions of acres of their lands and a large amount of goods delivered to them. Here a scene of double dealing and fraud was practiced which would disgrace any man always excepting an Indian trader. Being at that time busily engaged as secretary the rascality practiced did not fall under my observation. We left the encampment on the first day of November and arrived safe home the day before the Presidential Election in 1832. For the first and last time I cast my vote for Henry Clay, who was again defeated.

In the month of April 1834 my dear Mother departed this life for one in Heaven where the wicked cease from troubling and the weary are at rest. And in December of the same year, my Father followed her; both were laid in the Hicksite burying ground, my Father in his eighty-third years and my Mother in her eighty first.

My father was a man zealous in his attachement to the society of Friends. He rode many miles as a pilot to traveling preachers in this Wilderness Country, nor did he ever absent himself from Church unless unavoidable obstacles intervened. In one sense of the word he was a Pharisee, thinking the Quakers right and them only. He espoused the Hicksite section in the famous separation in 1827 and was consequently turned out of the Church, of which treatment he ever afterwards complained as a matter almost insupportable. I often thought he carried the matter of resentment almost too far, it was a matter of which he was irreconcilable. He was a man punctual in payment of his debts, very sel-

dom contracting any and moderate in his desires after this worlds wealth.

My Mother, and if ever the word mother could in all that mother means, be applied to one person, it could with strict propriety be applied to her—she was a mother in Israel; she was no sectarion, no bigot, she look'd upon the different sects as belonging to her heavenly fathers great family, and her preferance was based on the goodness of the heart; the devotional frame of mind, and not the name of Quaker or any other name. The temperament of my Parents was sometimes, on some subjects dissimilar, and produced occasionally some disquitude when the characters of other denominations pass'd under review. My mother showing a willingness to accord them sincerity of heart in their mode of serving God. But they have pass'd away and their children would do well to walk, even as they walked.

In the year 1836, I cast my vote for Martin VanBuren for President of the United States, and in 1839 was appointed Collector of the State and County revenue. In the winter of 1840 I was appointed a delegate to the great Democratic Convention on the 8th of January. Electors were appointed who pledged themselves to support Martin Van Buren in the approaching Canvass. While at Indianapolis an event of some importance accurred which I think proper to mention in this place.

J. W. Borden had just returned from Washington City with the appointment of Receiver of Public Moneys in the land office at Fort Wayne. There were present at this great gathering every officer necessary to complete his Bond, and Mr. Borden anxious to enter on the duties of his office, applied to many and to myself, to endorse to the Goverment his faithful discharge of the duties required of him. In 1841, he became a defaulter in the sum of some thousands of dollars and suit was instituted against him and his securities. In the fall of 1842, I was cited by the Marshal of State to appear and answer the United States in a plea of thirty thousand dollars debt. I had for years been in the habit of endorsing for small sums and sometimes had to pay the debt as such, but the present case was of a character that I had heretofore been a stranger to, and fill'd my mind with forebodings not easily described.

During the pendency of this suit Mr. Borden settled a large

amount of the debt, and afterwards, being elected Circuit Judge, he was enabled to keep the officers of the United States off of his securities. I have made these remarks for the purpose of giving a caution to the reader of these sketches to form some definite principles on the subject of endorsing. Look before you leap is an old proverb, and before you put in jeopardy yourself and family, look well to the character and means of the person whose debts you foolishly assume. I entertain unmitigated hostility to the scoundrel who, after receiving funds in trust for the Government or for an individual, basely converts them to his own use, and subjects his endorsers to settle the claims which none other than himself should have paid.

I would almost recommend to my Children solemnly to promise before God to become an underwriter for no man unless required to do so by statutory law. I might name other cases but this will suffice and altho I have ventured largely, I have never suffered either in money or in property, but I have suffered in flesh—my mind has for months and years been on the rack, have been almost angry because others were not like myself surrounded with trials and difficulties, and as I now consider myself nearly out of the woods, I feel like keeping out and thanking Providence for my deliverance. I should be pleased if the endorsing principle were struck from the Statutes of the states and individual liability and responsibility instituted. We do not ask any man to become endorser for the moral or religious opinions of another, and why then for the payment of debt. It sometimes happens that the debtor's means of payment are destroyed by fire, by lightning, sunk in the seas or rivers, or destroyed by floods, and under such circumstances, who had a better right to suffer than the creditor, and why take the last farthing from the endorser?

In the Presidential Campaign of 1840, commenced a ~~campaign~~ in Politics. Reason, argument and common sense yielded to log Cabbins and hard Cider, and a state of drunkenness and demoralization followed that beggars description. Male and female, young and old, Priest and rowdy, mingled in one common mass, and the Animal obtained a complete mastery over the man. These rabble rousing gatherings were kept alive from March until November and hundreds and thousands considered a journey of one hundred miles a

trifle, when the song Tippecanoe and Tyler too call'd for a turnout. When the Whigs commenced this tomfoolery, the Democrats looked on in amazement. It was to them a new scene in the Play and they thought such extreme could not be lasting, that they would soon Break themselves down or break themselves up. The Cry of hard Cider had a powerful influence especially when plentifully diluted with Whiskey and the result was the election of Gen. Harrison and Capt. Tyler. In taking the Census of the North half of the County, I found much difficulty in obtaining proper answers to the statistical question growing out of Whig lies. In this ridiculous campaign, Church organization was a secondary consideration, and the cause of Christ suffered a loss which to this day it has not recovered. The spirit of party, of rivalry of power has assumed such frenzied position that had a gathering of the people at the same time and place been agreed upon, a fight of the Fardowners and Corkonians would have been a pacific meeting compared with Greek meets Greek.

The year 1842 is an eventful period in my history, and had I the use of language, I would paint in never fading colors the incidents it brought to my view. From the day of my boyhood, I had warning voices of unseen teachers—a hand that I could not see was continually beckoning to walk in the paths of piety and in them I would find safety. Being naturally of lively temper and often drawn in the company of the wicked and the vain amusements of the world, yet that unseen hand was ~~true to~~ its post, beckoning me to leave such sinful associates and become a disciple of the Prince of Peace. Although I often travelled in forbidden paths and did despite the spirit of grace, yet in the calmer seasons of reflection, in the still watches of the night, I felt constrained to say, this must be changed, it will never do to die so. These serious reflections were often like letters written in sand, sunshine and company drove them from my heart. Some twenty years ago I read Matthew Tindal, Thomas Paine, Voltaire and Volney, and since, I have read other infidel writers, became sceptical, advoted the doctrine of Universal Salvation, sometimes was ready to acknowledge the truth as taught by those liberal believers, and then cared very little for Universalists and was reckless in regard to any faith or mode of Worship. But with all my reading and even desire to be released from the doc-

trine of endless and future punishment, I could never rest satisfied —there always was a warning voice admonishing me to return, repent and live, the evidence that there is a Rest for the people of God, and a state of black despair for the ungodly, was to my mind an undeniable truth. Under these convictions the Universalists and kindred sects were dismissed. In the next place I took up the subject of morality, filling Heaven with such, who never committed Abominable acts of wickedness, —making Saints of those who never worshiped God, —who never professed to seek after, or know him in the forgiveness of their sins—who in short did no good, but who had not been found guilty of base and damning crimes. But I soon found that this rest, was not the rest the Apostle spoke of. He said "We have an advocate with the Father, Jesus Christ the righteous," —and he said "we have pass'd from death to life," —which would not have been necessary had a semi-moral life only been necessary to obtain that rest.

From the year 1828 to 1842 I lived under no church organization; my seat in the Church was vacant, and when I was mildly admonished of my duty as the head of a rising family, I generally made my defense by pointing at the dirty spots in the character of some member of the Church, —something like the Pharisee, rejoicing that I was not like such hypocrites. I had a generous company of associates—was full of political news and anecdotes, and considered myself in the enjoyment of happiness—superior to the quiet, mopish throng of go to meeting gentry.

On my arrival on Nolans Fork where I now reside, I formed a determination to carry out my doctrine of Morality, I also came in contact with the Episcopal Methodists. There was Preaching near at hand, every two weeks and occasionally I took a seat in their midst. I often felt the force of their arguments, but turned their appeals off by a quiet apology, that at some more convenient season I would give them a more thorough examination. I had moreover, objections to their mode of worship, their exciting discourses and more than these, their toleration of War and Slavery in the Church. Altho they have nearly cleaned their shirts from Slavery by the operation of the great secession of 1844, yet, the right of self defence, and a compliance with the laws of the land, requiring members of the Church to march in armies and slay and kill is not

prohibited. I do believe that Heaven can be propitious to the man slayer, and that the cause of pure and undefiled religion is much retarded by the toleration of such unmitigated wickedness, when a great work is to be wrought, certain incipient steps must first be taken to carry it out, so in my case.

My three daughters, contrary to my wishes or desires attached themselves to the M.E. Church, but on witnessing the zeal they manifested, my opposition was turned into a desire that they might hold on faithful, and never backslide as in the case with hundreds. In the first of August 1842 a Camp-Meeting was held near my residence. I attended the opening services and a few of the succeeding days. On the 10th being Sabbath evening, I returned to my house leaving my family on the ground. As the evening shades appeared my mind became troubled. I could hear the singing and shouting at the meeting tho' one mile distant, my convictions increased and I sought a secret retreat for the purpose of kneeling in prayer before God. It produced a calmness in my soul was fill'd with love and tears in copious streams give evidence that my stony heart was melted. I felt ashamed of my delinquency in the cause of religion that I had nearly completed my fifty-fourth year, and that this was my first effort at prayer having never before bowed the knee in worship, I then covenanted with my Creator that I never would retire to my bed without asking him to forgive my many offences, to renew in my heart a deeper work of grace and now eight years are passed and gone, I feel consoled with the reflection that he has enabled me to fullfill my covenant, and that his service is the delight of my heart.

On Monday morning, I early appeared on the Camp-Ground. I had no definite idea whether I would or would not join the Church. My determination, if I had any, was to stand it out a little longer. The morning service commenced with an exhortation by Augustus Eddy, P. E. who in conclusion called the mourners to come unto the altar. I felt myself a mourner, I felt the call as particularly applied to myself, I could not feign indifference, the contrary was too plainly visible in my conduct and appearance. The idea of deliberately rising to my feet with tears flowing, and marching in the face of hundreds to the mourners bench was a severe trial, but something had to be done, I accordingly arose and walked outside

the tents. This was an important crisis in my existance. A severe combat between Christ and Belial. I there met Bro. G. Becks, who discovering my singular appearance, inquired into the matter. I acquainted him with my intentions of joining the Church, but wished to take a more private opportunity, he forcibly and pathetically advised me to repair immediately to the alter and make the example a public one. I hesitated no longer, found my companion in search of me, melted into tears, we approached and gave our hands to the Elder, and then kneeled with many other in the alter. Soon after taking my position there, word was brought me that one of my boys had given his hand to the Elder and was near me. This scene may be viewed by some as rather ridiculous, and ought not to be told. To such I would barely answer that they were strangers to the Grace of God and not competent judges, and in their present condition cannot understand the evidence without an interpreter.

When I arose to my feet, the brightness of day was astonishing to me, a silvery whiteness shone all around the encampment. I had the most intense desire to see my relations, especially my Brother David, our temperament being much alike, and more, we sinned together and I wanted to tell him the story of the Cross. I wanted to be the instrument of turning him to seek salvation, that he might with me start in good faith for the Kingdom.

All my life I had my seasons of doubtings, of unbelief, but after the event just narrated, I saw clearly the beauty of the Gospel of the Lord Jesus Christ, and from that day to the present I have had no reasons of unbelief, my heart was changed and cleansed as with a sponge, and I firmly believe that I am an altered man; have lost much of my worldly mindedness; have not in the last eight years of my life been in an angry state; have not taken my makers name in vain, not indulged in vain and foolish conversation. I have exchanged my Grocery companians for staid and pious associates in the Church; have diligently and faithfully attended the religious meetings within the Circuit; have for years discharged the duties of Recording Steward and Leader of a Class. And here suffer me to make a few remarks on the subject on the Class Meetings; these meetings where all stand on a common level, and where each individual has the privilege of relating his spiritual condition, the besetments and trials he meets with, and his determination in rela-

tion to his future course in life. Advice, counsel and encouragement is extended to him by the Leader, and the heart of each and all are strengthened, softened and encouraged to persevere, and hold out faithful.

These weekly meetings keep the heart in its right place and fill it with love of God, and to each other, and promote a comfortable State of Society and religious zeal. I would not be understood as saying that there were no goats in the fold, by no means. I believe that the doctrine long since published to the world, "Seek and ye shall find, knock and it shall be opened to you" -that it is quite possible to blunder and to stumble all along the road that leads to eternal darkness and get safely landed there at last. But the life and travel of the Christian is against the wind and tide, and tho trials await him, a light shines along his pathway, which will direct in the right way of life everlasting. After I made a profession of religion I concluded to abandon politics and let the potsherds of earth contend with each other without mingling in the strife or participating in the ill blood which enters into political campaigns.

When peace was made with Mexico and the limits of our Country extended by the acquisition of California and New Mexico and the question sprung in regards to the extention of slavery into those Territories, I with many others, opposed the diffusion of that curse into any territories which were then free. During the summer of 1848 great excitement prevailed in Congress on the passage of Territorial laws, for the Government of the oregon territory. Many of the members were desirous to prohibit by an organic law the introduction of slavery into the new Territory, but the southern members, and some from the North threatened a dissolution of the Union should Congress incorporate in the territorial laws the ordinance of 1787 latterly termed Wilmot Proviso. During the pendency of this question in Congress, large meetings-mass meetings and Conventions-were held in most of the free States and a general convention was agreed upon to meet at the City of Buffalo on the 9th day of August, 1848. I was appointed a delegate with many others to attend that great gathering. The journey was an interesting one to me, I left Cincinnati at 2 O'clock P.M. and arrived at safely Buffalo on Monday morning. Immediately after landing I embarked on another steamer for the falls of Niagara--saw in the passage down the

Niagara river, Black rocks, Fort Niagara and landed on the Canada side at Chipaway, from thence two miles by railroad to the great falls—stood in mute astonishment at oceans of water tumbling down that awful cataract, took dinner at the Pyramid House, and in the evening returned to Buffalo.

On tuesday, the Free Soilers came pouring in by the hundreds and by thousands—railroad cars and steam Boats were literally crowded with free territory lading until, the number was estimated at forty thousands. On Wednesday, an organization was affected by the appointment of C.F. Adams, President and some fifteen vice-Presidents. In this jam of human beings, perfect order and harmony prevailed, and on the second day the Convention Unanimously nominated Martin Van Buren for President of the United States and Charles F. Adams for Vice-President. On Friday we crossed the Lake and on Sunday morning landed in Cincinnati. Notwithstanding all our efforts to the contrary, old Zachary Taylor was elected President and Millard Fillmore, Vice-President, and with his election as a grand cause, the Free Soil Party had sustained a loss and slavery extention again.

Sep. 22, 1851. This day completes my sixty third year and I have passed thus far on lifes journey and enjoy good health, and altho I have for some forty years of my life been engaged in felling trees, have in that time reclaimed nearly one hundred acres of the forest, yet I have never had a bone broken, nor have I in the sixty three years, by sickness or other accident been confined to my bed for a single day; nor has there happened to me any remarkable affliction either in body or mind, yet with the evenness of pilgrimage and soundness of body and mind, I would not wish to pass over the same road with all the anxieties and vicisitudes which have attended my pathway. I now enter on my sixty fourth year praying the almighty friend who has hitherto supported me and sustained me to continue his kind care over me and guide and direct me in the way of life everlasting.

In anticipating the future I feel much humbled and can with Job say, "I would not live alway," and as the Father of Wm. Penn said, "The cares and anxieties of life are greater than the terrors of death." To him who has his work done, Who has put his house in order, the thought of being admitted into paradise of God is a

very pleasing thought, and while engaged in works righteousness and peace, a glorious hope of immortality and eternal life cheer him on his Journey. I would not wish to live alway and be a living witness of the fraud and knavery of this generation, of the slavery and oppression with which the earth is filled, and the wars and murders which the so-called Christian world tolerates, I have long since arrived to this conclusion that if the doctrines of Jesus are true, no warrior can have eternal life abiding in him, for infinite goodness and love cannot dwell in the heart of the murderer. Neither do I believe that the blessings of Heaven can abide on our Government, its cups of iniquity will be filled and a day of reckoning will come and it will not tarry.

While the nations we call heathen are giving liberty to their slaves, we are adding additional Territory for the diffusion of slavery. And while we are proclaiming to the world our love of peace, small bodies of soldiers are leaving our shores to instigate an insurrection in a neighboring Island belonging to a foreign power with which we are at peace. These indications point to our future destiny, and prove conclusively that we have departed from our ancient landmarks, and that we are like the nations which have preceded us bringing on ourselves speedy destruction.

October 1851. The carriages are passing, going to the yearly meeting of orthodox Friends; the Hicksites yearly meeting is also in session, but commenced their meeting a few days earlier. They profess to meet to worship the God of Heaven and to transact the disceplenary business of each society. They meet in this capacity annually, but every year leaves behind some cherished friend, who by age or sickness is unable to attend, and others whom death has laid in the silent tomb. They are collectively a peaceable, well organized community discarding principles of war, of self defense and slavery. They are Whigs in politics and principles. In witness wherof their support for the Presidency of Clay, of Harrison and of Taylor is conclusive, while at an earlier day repudiating General Jackson, tho a slave holder like Clay and Taylor, and a warrior like Taylor.

From my acquaintance with the different denominations of professing Christians I have to make the record that perfection does not attach to any particular sect, and that certain acts are tollerated

by them, which many non-professors would have perpetrated. Witness the approval of the fugitive slave law and the support of the 13th Article of our amended constitution by every sect and some of every sect. Even among the quakers may be found a few who supported and approved this Anti-Christian provision. The effort to justify slavery by scripture testimony while slavery is profitable and labor considered disgraceful, but should the period ever come when the holding of slaves would produce bankruptcy and make beggars of the masters, an apology for their emancipation would be sought and proved righteous from the evidence in the same Bible and with more certainty of success.

Oct. 1851 David Hoover and myself got into a buggy and rode to the town of Carthage on Blue River, and leaving our horse got into a passenger Car bound for Madison, where we agreeable to previous arrangements met our cousin Jacob Fouts and son, and with them in a two horse wagon we landed at sunset at our Cousins dwelling in Clark County, eighteen miles from Madison. The Country in main is far inferior to the White Water Valley. The under layer is rock, while ours is clay and gravel. The face of the Country is interspersed with sink holes from which they obtain their water.

Cousin Jacob in his religious opinions is a universalist on which subject we freely conversed in a friendly way and although we could not agree, we had so much respect for each other as to preserve order and maintain each others esteem. Having completed our visit and been kindly entertained we were conveyed to Madison where we passed the evening and night, had an interview with Jesse D. Bright, and in the morning took the Cars and in the evening arrived at Carthage, and the next evening safely at home, having been absent nine days.

December 1st, 51. Returned home from our quarterly meet- held at Washington. The occasion was improved by several well digested discourses, but with little apparent success. The hearts of this generation seem harder than the nether millstone. The most exciting proposition can be elegantly portrayed in words that should burn, and with much earnestness impressed on the minds of the audience and passes off with a careless observation that the discourse was well arranged and that the sermon was a good one.

Professor Nutt took for his text, "for if you have not the spirit of Christ, you are none of his". He took an extended view of the subject, treated it Methodically, but did not come down to the domestic duties of man to man. He said nothing of the spirit of war and slavery as being inconsistent with the spirit of Christ. These questions are passed over,—their condemnation would be unpopular and calculated to destroy the standing of the minister in a community where slaveholding proclivities and a love of Military display obtains even among professors.

The following sentiments of Jeremiah Taylor are too good to be lost. "He who breaks off the yoke of obedience and unties the bands of discipline and preaches a cheap religion and presents Heaven in the midst of flowers and strews carpets softer than Asian luxury in the way and sets the songs of Zion to the tunes of the Persian and lighter airs, and offers great liberty of living, and reconciles eternity with the present enjoyments, he shall have his church filled with members, but he that preaches the cross and the severities of christianity and a holy life shall have the lot of his blessed Lord and be deserted."

Henry Clay in a recent letter to A. Morris, Penn, concluded with the following sensible remarks, "If the recent decision of Indiana excluding the free blacks from her borders is to be followed I have no doubt in process of time, it will be by most if not by all the States. What will become of the poor creatures? In the name of humanity I ask, what will become of them and where are they to go?"

April 25, 52. Left Richmond at one o'clock A.M. in the stage. At half past 8 in the morning arrived in Hamilton and then took the Cars and at 10 arrived in Cincinnati. For three days and evenings attended the Anti-slavery Convention which met in Smith and Nixon's Hall. The attendance was large and its acts harmonious and spirited. Sundry resolutions were discussed, censuring the Churches for their pro-slavery religion and recommending a withdrawal from such organizations. I became if possible a more determined hater of slavery and the wicked subterfuges by which it is sustained, will never cast another vote for a slaveholder, nor support nor listen to a pro-slavery preacher. Cincinnati at this time has a population of 125,000 and is extending its limits rapidly.

visited the Cathedral a huge pile of stone and mortar, and in view-
 ing the pictures was impressed with a solemn feeling, and notwith-
 standing the Idolatry and superstition of the deluded people, fondly
 hoped that among them might be found true and faithful followers of
 the Lamb, but their rise and progress is marked with blood, and
 fire and faggot has marked their Character. Arrived safely home
 on the 30th of the month and on first of May attended the quarterly
 meeting of Hillsborough, had some good Preaching and a very or-
 derly congregation and eight seekers of religion added to the
 church.

May 16th attended Quarterly Meeting in Centerville and
 heard the celebrated James B. Finley deliver an excellent sermon.

May 20th a killing frost and a chilly day.

September 20th. Fifty years ago today my father left Ran-
 dolph County N.C. with my dear Mother and nine Children bound
 for the Miamis as the west was then called. What changes, what
 trials, what millions of souls have been brought into existence, and
 gone, many of them to try the reality of the world to come. I was
 then a lad of fourteen and now a man of sixty four. I can again say,
 would not live alway and were it proposed to me as a matter of
 choice to commence again at fourteen and pass through all the lanes
 and narrows of life in a direct line, with every circumstance un-
 changed, I would decline the proposition. I feel myself too near
 the shore to put again to sea and risk storms and hurricanes of
 life. Altho I thus speak, I suppose my life has been thus far marked
 with as few trials as generally falls to the lot of laboring man.

There is a singular trait of circumstance in my fathers fam-
 ily, those nine Children are all living, after a lapse of fifty years,
 while the oldest is seventy three and youngest fifty four. But that
 family will soon pass away, their sun is in the afternoon and night
 is approaching, and may their sun decline in peace and set without
 a cloud.

The noise and confusion of another Presidential election is
 upon us but the excitement of 1840 or 44 thus far cannot be revived.
 A few poles are raised and Scott and Pierce eulogized. The slave
 power for the last four years has been indystriously engaged in
 strengthening its stakes and enlarging its borders, assailing every
 free soil doctrine as treason and that they were but waiting to toll

the Bell of the free soil party, but in this they are woefully mistaken. It is thought that Hale and Julian will secure an increased vote over VanBuren and Adams in 1848, and hope that every four years will tell of successful addition to the cause of freedom, which God intended all his children should enjoy.

My reading, I fear, is too political—to many Newspapers find their way to my table. I find that this unfits the mind for Book reading, and I find myself becoming a strong partizan, warmly advocating the freesoil doctrines, but feel confident that the principles of that party are right, and the platform made and declared finally at the Baltimore convention are wrong, and not only wrong, but sinful. I have during the summer read Uncle Toms Cabin a very interesting story by H. B. Stowe. I have read Christian Purity by Foster and the Phylosopy of the Plan of Salvation by an american, all very readable and pious works, also Teffanys Lectures, and I am at a loss what character to assign it. It certainly contains much truth upon the subject of modern Christianity and yet, the Clergy will not read it because it tells so many truths.

The great question is simply this, do our american Clergy in the pulpit discharge their duty in silently passing over the subject of war and slavery. Do they consider these scourges as virtues, and if so, why not say so. If as ministers of Jesus and him crucified, it is their duty to preach peace on earth and good will to men, they fall far short of discharging their duty. We should know that war and slavery, or prophane swearing or lewdness to be against the will of God from the pulpit, but the sermons are mostly made up of lectures on faith and the acts of generations gone long before the coming of Christ. The preaching of Jesus is too plain, too easily to be understood, and too meak for the D.D. of the refined age. If a premium of a few hundred dollars were offered for the most approved tract, showing the sinfullness of slavery and war, we might have competition for the prize out of the ranks of our College bred Preachers, but where nothing is at stake, but simply quarter-age we need expect nothing better than stale discourses calculated to please passions of outside professors.

Sept. 22, 1852. This day completes my sixty fourth year and in looking back on the past year, so far as good humor or fair dealing is concerned, I have little to regret. The year has passed

way without any sore trials or difficulties, I have not had an hours sickness, and want of no necessaries of life. I have not made the progress in religion in holiness of heart that I ought and might have made; I do not know that my spiritual condition is better now than when the year commenced, and I still entertain strong desires and fixed determination to strive for a complete mastery over the viles of the wicked one, and become a fit temple for the holy spirit to dwell in. The future is before me, I cannot say what another year may bring, or whether I shall be a Citizen of earth or have being in another mode of existence. I will endeavor to live right, so I may die right, always asking God to be my guide and director, while on earth I retain a place.

The Yearly Meeting of the orthodox friends commences to-day. Many who attended the annual convocation last year, will not attend this, and some have departed this life, and among them may be mentioned my old Aunt Margaret Finley in the eighty eighth year of her age. For more than sixty years she earnestly strove for an inheritance that fadeth not away and for many years she exercised her talent as a minister, and was earnestly engaged in leading young people to plainness of speech and apparel. Uncle Edward and Aunt Margaret were plain people, they passed along the journey of life in a humble and quiet way. They raised a large family all living but two. John the oldest became a minister among friends, and for years exercised his gift acceptably, but some ten years ago was called to leave this stage of action and enter into the joys of Kingdom come. Aunt Margaret was my mothers youngest sister, and remained some eighteen years on earth after my mothers death, and while with a tedious and painful sickness she left us, Margaret without sickness or pain rested from her labors and quietly slept in Jesus.

Their father, Rudolph Waymire, a native of Germany had one son and seven daughters, and by a second wife had seven sons. The daughters were Elenor, Rosana, Molly, Elizabeth, Mary, Catherine and Margaret. Elenor and Elizabeth were buried in Wayne County, Ind; Rosana and Mary in Montgomery County, O; Molly in Clark County, Ind; Catherine in Missourie and Margaret in Preble County, O. They with their husbands are now numbered with the dead, and an enquiry here presents itself, have they met in

the world of spirits, and do they recognize each other there? The fact of their being dead is undisputed, while the fact of recognition is based on scripture testimony about which there are various opinions. Among the thousands of millions who have lived and died, no one has returned or made report from the world of spirits. The belief of meeting and a recognition is a pleasing thought, what under Heaven better calculated to fill us with joy exstatic, than the meeting of father and mother, or husband and wife, and Children whom we have for years almost lived, and whose wellfare was the thoughts and the prayers for years of our lives.

Dec. 25, 1852. The state elections and the Presidential election also are past, and we may record one fact, honorable to the character of the people that every art and appliance of the host of expectants and office seekers, the presidential election passed off without the disgraceful riots, routs and fandangoes of the three preceeding campaigns. The results is yet a matter of wonder to every thinking man that out of thirty one states, Gen. Scott received the votes of only four, and out of 296 electoral votes, he received but forty two. The voters of the U.S. acted entirely correct, and decided the question righteously in selecting Pierce over Scott, not because Pierce is a man as fitting as Scott, but because the great Whig Party at the Baltimore Convention used every means in their power to steal the democratic thunder, and endeavor to persuade the south that they, the universal Whig Party was truer on the great goose or slavery question than the Democratic party, but in this dirty work they signally failed.

The Freesoil vote numbered 150,000 men good and true and tho largely in the minority, they enjoy and entertain a bright prospect putting to flight in a few years the armies of the Slavecrats, and God speak the day. The political excitement has passed away, and hog fever now is on us. The former was to obtain money and the facilities for stealing, the latter is for money and the opportunity of cheating, —poor Christianity! it has to doff its colors to the world as a subject of secondary moment, and the prospect is fair for a continuance.

April 19th, took cars for Cincinnati and arrived in the City in the evening. Attended the following three day session of the Anti-slavery Convention. It was largely attended and much discussion

On the question whether Anti-slavery members of Churches should continue in Pro-slavery churches, or withdraw. The question was not definitely acted on or settled. Took the cars at 8 A.M. and arrived at home the same evening. Altho slavery is a crying sin, and should damn a nation with the character of infamous, yet there are other evils, even in the City of Cincinnati, where destitution, drunkenness and prostitution abound sufficient to shock the moral sense, and Gambling, swindling and stealing, enough to make a man blush to find himself a man with such associations.

Our summer has been remarkably dry; fears were entertained of short crops, but the rain 2nd day of August has changed the appearance of the growing crops and an abundance will crown the honest laborer.

1214076

August 9, 1853. I feel called upon to record a scene, new to me altho thousands are familiar with it. My Dear wife was attacked with flux on the 28th of July and the disease baffled the skill of two able Physicians, and on the evening of 9th August she quietly fell asleep in Jesus. Her mind during her illness was unruffled, not a whisper of complaint, but with patient resignation to the will of Heaven, she endured all her suffering. She seemed to have a presentment that this sickness would be her last and in a calm and affectionate manner called her children and her husband to her bedside, charged them to live in love, be affectionate in mind to one another and meet her in Heaven. May her dying charges rest fresh and abide on her children and in the Writer of these sketches. A few remarks from her companion who lingers still on earth may not be amiss.

On the 31st day of January 1810 in Friends Meetinghouse, (Richmond) we assumed the responsible situation of man and wife, and consequently have seen forty three years and seven months pass away-have had our share of trials to pass through, blessed be the name of God, have always had a table and something to eat, have always had a bed on which to sleep and a heart to thank the great giver for his kind care over us. If there is a chord which vibrates unkindly on my feelings, it is that I did not during our pilgrimage truly appreciate her worth, that kindness which should characterize the husband, was not observed as fully and it now presents itself to my mind. This laxness was perhaps more in the customs and fash-

ions of the age than from any lack of, or sensibility of heart.

On the 23rd day of August our last quarterly meeting for Williamsburg Circuit was held at Kennedys Chapel and resulted in the accession of some thirty members and among them three sons of mine, one son and three daughters having previously obtained the right of membership. This happy occurrence was no doubt brought about by the loss of a dear Mother, who with her dying words, enjoined them to turn their faces Zionward and seek salvation. In my trials along the journey of life, I have shed tears of sorrow and tears of joy, and could look on a death-bed scene with christian composure, and now tears of joy are freely shed to be a living witness, to see all my children take a start for the land of everlasting rest, and I proudly hope and pray that they and I may never forget that the Lord is good to his people and that his requirements are wise and for our eternal good.

On the 8th of October 1853, in Company with my two Brothers and two sisters, I started for Lafayette and thence to the house of my youngest brother on the Wea Plains. After passing two days very agreeably, we left and tarried all night in Lafayette, with Cousin Samuel Hoover and in the morning took the Cars for Indianapolis and thence home. But with fine health and kind associations I must say that I enjoy that fullness of the saviors love that my deart desires, and now on the first day of February 1854 I find myself an old man, hastening on the way of my fathers, with ardent desires for a deeper work of grace, -- Lord give it to me.

On the second day of May 1845 Jacob Sanders and wife, sister Susannah and myself took the cars bound for Illinois to visit sister Caty McLain and family and passing through Indianapolis, Lafayette and Michigan City, we arrived at 10 P.M. at the City of Chicago, and on the following morning found us on Rock Island train, and at 12 M found us at our sisters fifty miles from Chicago. After remaining six days we left our sister, and at noon arrived at Chicago, where I left my company, bound for Laporte, at which place I arrived at 3 P.M. and was handsomely conveyed by my old friend Wm. Sutherland to the house of William Clark my Brother-in-law. After passing several days in and about Laporte, I took the Cars for Valparaiso and arrived there on Saturday evening and put up at the house of James Maxwell, another Brother-in-law. Re

ained there over Sunday, attended church twice and in the morning left for home and arrived at Lafayette where I remained overnight, and the night following at my son-in-laws north of Indianapolis and the next evening arrived at home, having been absent seventeen days found all well and with a heart turned to praise the great author of my existance.

During the fall of '54 not being engaged in any business, my farm being given up to two of my sons, I rode on the Cars and in my buggy to my heart content, but a heart unsettled in my future mode of living. I could not reconcile it to my mind to take up future residence with any of my children, and abide the noise of a young family of children whose music never was especially interesting to me. Consequently I had either to seek another companion or settle down in some family, or board at some Tavern or boarding house. I at last arrived at the conclusion that tho advanced in years, I would again enter responsible state of Matrimony, always provided that one to my mind could be found and won. Such a one I finally believed I found in the person of Lydia Z. Vaughn of Richmond, with whom I had for years past formed a slight acquaintance. On the 28th of December 1854 we mutually agreed to be helpmates to each other, so long as life should last.

On the 29th of December myself and wife, together with brothers and sisters and some dear friends took the Cars on a flying visit to Dayton, where we all took dinner at the Phillips House, in the evening all returned except myself and wife. We lodged with Dr. Carey who married a niece of mine, and was a daughter of John S. Newman. On the 30th we returned to Richmond where we remained until April, when we moved to my farm on Nolands Fork, my two sons intending to leave for Iowa in the fall, and leaving us here alone with a large farm.

I came to the conclusion to sell it, which conclusion was arrived at and carried into effect on the 6th of August 1855. They moved to Iowa and we to Richmond, having previously bought a good house and lot. Thus my children are scattered, two sons in Kosciusko County, one daughter in Hamilton County. Two sons one daughter in Iowa, and my youngest daughters in Wayne County. My daughter Mary in October 1855 departed this life and sleeps in the Cymetery at Mt. Vernon and died the death of a Christian. In No-

vember 1856 my son Allen was prostrated by fever, and in much peace closed his earthly course, and sleeps in the same burying ground. They were both praying members of the M.E. Church and left behind them a good report. -Blessed be God.

And now the last of July 1857 finds me and my little wife in health, living in Richmond and enjoying as large a share of peace and comfort as generally falls to the lot of our fellow Mortal. In the choice of a helpmate I have not been disappointed, but on the contrary, I have found in her a kind and affectionate companion with a mind cultivated, and a heart that can feel; and altho second marriages frequently obtain the character (and often truly) of unhappy matches, there are to this charge noble exceptions, and I feel myself a witness that there is more than one lonely woman with whom a man of honor can pass days and nights in peace and happiness. I can look back on years past and gone and in some cases feel myself reproached for the want of exercising a proper temper and unguarded expressions, and now think that many of our errors grow out of an improper education, rather than the lack of a good heart.

My sister, Elizabeth Bulla, after suffering many years with a Cancer in the face, on the 26th of March 1857 ended her natural life. Death, tho a terror in such cases is a blessing. She died in the 78th year of her age and sleeps on the hill between Bullas and Brother David's.

Sep. 12-1857. Fifteen years now passed away since I became a member of the M.E. Church, have learned its History and Discipline, and in some of its rules I can see beauty and excellence and in others I see a want of Christian principles, and had I been called to make a Discipline, I should certainly have amended a portion of these provisions. In the first place it tollerates war, - makes it the duty of a church member to go to Battle at the call of his country and in war with Great Britian, Methodists of England meet Methodists of America and engage in murder and plunder without any regard for the precepts of Jesus to love one another, to pray for each other, and even to forgive enemies. The early christians would not fight. If Christians can take the life of Christians where in the fellowship existing in the great christian family? Do not the heathen act in the same manner? We are told that Washing

on, Jackson, Tyler and Bonaparte were great soldiers, and consequently great and good men—I suppose upon the principle that the man who murders one man is a villian but if he kills his hundreds or thousands his, he is a hero, and the public imposes on his life the character of a great man, yes, a christian. This doctrine I do not subscribe to, even should it consign to a doubtful translation such names as the above, nor do I believe that the Judge of the skies will be partial in Judgement, but will give to all murderers an equitable sentence, either to a place of rest and peace, or to the dark shades of the wicked.

The point at which my mind revolts is slavery in the Church, and defended by the Bible, I have read that good Book, and believe to be the foundation of our Christianity, but could I believe that it tolerated slavery as practiced in this country, I would discard it and deny the inspiration of the entire volume. The M.E. Church in the year 1844 split on this question, the slave states, excepting Maryland and Delaware, forming a slave organization and that portion now obtaining the character of pro-slavery par excellence. Notwithstanding the separation slavery exists in Maryland and Delaware, and in the free states many of the brethren sympathize with the brethren in the south. From the year 1784 to 1844 the church eventually was becoming more pro-slavery but the world and some leading Ministers took advanced ground for freedom. Until the last named year, the outside pressure became so powerful, that to save the organization, a separation was considered necessary and was carried into effect. Had this separation failed, or had the church abided by the rules of the southern members, I should have considered it my duty to have withdrawn from such an organization. It is a strange, a wonderful thought that any religious body should maintain within its rules, or tolerate two of the most prominent and notorious evils of this or any country, and try to profit by scripture. But there will come an end to oppression, and may heaven speed the day.

Sept. 22, 1857. Friday completes my sixty ninth year and finds me in the enjoyment of good health, every muscle in fine order and can say what very few my age can say, that during my life there has not been a single day that I could not walk out of my house and talk with my friends, and for this favor and all the mercies of

My Almighty friend and preserver, I am truly thankful. Blessed by his holy name. I adore and magnify every attribute of his goodness, and will endeavor for the remaining days or years of my life to serve him better, and enjoy more and more of his Divine presence.

This is a period of christian declinsion in all the Churches and proves conclusively that a state of prosperity is not calculated to lead our minds towards the great giver of all good, but that we partake considerably of the nature of other animals when well fed become greedy after things of the world, engage in Bank, Land, and other wild speculations, debts which in days of ordinary business would have been alarming are now considered of trifling importance, and these days are at last numbered and a crash in monetary and commercial matters come on us like a clap of thunder, and Bank suspensions and Mercantile failures greet our ears with everyday intelligence and years are needed to restore confidence and build up wasted reputations.

October 3rd 1857. The Hicksites yearly meeting closed its session on the 1st Inst. The attendance was larger than usual, and the business before the body was harmoniously transacted. In attendance was Samuel Janney from Virginia, an eminent Minister and able writer. He a few years ago was incarcerated in one of the prisons of Virginia for too freely expressing himself on the evil of slavery but was not, I think, fined for his love of liberty.

The annual gathering of the orthodox friends commenced the day before yesterday. It is said that the members in attendance is less than heretofore, tho the number is large. This is the last general meeting at this place, a division having been agreed upon last year, and a yearly meeting will be held next year some 2 miles west of Indianapolis. There are several Friends in attendance from Eastern state and a few from England who are gifted ministers.

The Wayne County Fair commenced on the 29th of September and closed yesterday. A very large attendance and a fine display of live stock and farming implements, together with vegetable productions of the earth, and a creditable display of flowers and fine paintings. The gathering of such a host of varied character aiming at different objects, generally produces evil instead of good.

and were the evil and good placed in opposite scales, the evil would cause the good to kick the beam. But the great object of the managers of these fairs is to make money and obtain a name of patriotic spirits in the science of agriculture.

Among the subjects of discussion at this time, the monetary comes in as first in the first rank. Everybody, whether being the owner of a single dollar or thousands are assigning reasons for the bank suspensions, and appear to be seriously affected by it. Those who have lived only one quarter of a Century can point to a period equally disastrous, and such as have lived longer can designate other periods of failures and suspensions. If these smashers are evils, they may be said to be necessary evils, like the Cars on an incline plane, it is needful to apply the brakes or run off the tracks. The country has for years been favored with abundant harvests and high prices, which has produced extravagance in building Railroads and costly buildings together with expensive living and costly dressing, which altogether has produced a large indebtedness, and a demand for payment has produced a sudden panic and suspension of cash payments. Such are the consequences of over trading, and such suspensions may be viewed as a blessing for a series of years of prosperity will naturally lead us into extravagance and folly; the mind becomes more and more worldly and finally ceases to look to him from whom all our strength comes, and then vice reigns triumphant, as is now almost the case in our land. No inquiry is made religiously as to our progress in things divine, because that subject is completely obscured by the love of the Mighty dollar; the earth in the night obscures the light of the sun so the things of this world at this time are between us and our God and his mighty works, are hid by the love of money.

October 4, 1857. This is a public day with the orthodox friends and the assembly is very large. On the four railways forty six passenger Cars arrived at half past ten A.M. containing not less than 4,000 souls and taken altogether, the number may be safely estimated at 10,000. I found a seat near the Gallery, and heard three or four brief discourses, pointed I thought at the doctrines of Elias Hicks, laying great stress on the text, that there is no other name given whereby we can be saved, than the name of Jesus and believe in Jesus, and thou shalt be saved &c, doctrines

which the Hicksites all fully believe as do the Orthodox. It certainly is a wonderful circumstance when two bodies so nearly agree are alike in almost every particular notion, both of faith and practice, are envious of each other and often speak hardly of each other and magnify small things into mountains, and even slander each other. In looking over the thousands in the Church yard and the adjacent grounds, my mind was turned to a period fifty years ago when instead of a Church, a Depot for Cars and numerous houses nothing was seen but forest, with the exception of a few log Cabbins and few acres partly cleared, and not five hundred souls in a diameter of ten miles. Then we had no creeds, no Churches and no discord in our new settlement, and there was a nearer approach to thankfulness of heart to almighty God than there is now, when pomp and pride has marked the generation on our acts of worship. The yearly meeting adjourned on Tues. the 6th and a rush was immediately made for the Depot, and thousands who met as fellow members of the Church will never meet again in this mode of existence.

For the past thirty four years the society has held their annual gatherings and for the first twenty five years, those from distance were entertained by the members and others free of charge, but since that period, many made some remuneration and now they nearly all expect some recompence and some charge as high as four dollars per week for board. The society as a whole is decreasing in numbers, nearly all have left the slave holding states, and the right by birthright is the only process by which the members as a church are maintained. They as a body are opposed to war and slavery, but on these subjects they are not aggressive—nominally opposed to these evils. In the year 1835, a portion of the Society became convinced of the great evil and became agitators in this subject and were dismissed on charges as disturbers of the quiet, and consequently an organization was entered into by the Anti-Slavery party, houses of Worship erected and their numbers daily increased. But they were destined to a short existence, although aided by several ministers of note among the Friends they gradually lost caste. For a number of years they held their yearly meetings, which were not acknowledged by other yearly meetings and at this date they are scarcely known as a separate organization many have returned to the mother church, while others have deni

the faith and are numbered with unbelievers.

Some ten years have passed since the foregoing was penned and I now find myself seventy seven years of age, enjoying usual health, have seen and heard in those ten years enough to make the heart sick, almost enough to make a man doubt the truth of revealed religion and a firm believer in the doctrine of human depravity. Such persons who have carefully read the Bible and ancient and modern history to the present date will admit one fact, that though changes have taken place in his history, that he is yet prone to evil, that the coming of the Son of God has not made him an Angel. That the Battlefields of Shiloh, Gettysburg, Stone River, Atlanta, The Wilderness, Petersburg, and I might say hundreds of other places, might demonstrate that Man is made as he was thousands of years ago. That tho' he has made advances in civilization, he has also made progress in barbarity and demoralization, has committed crimes to which even barbarous nations of the earth were strangers. When we read of acts of outrages, we generally confine them to a few leading desperadoes, but in the recent rebel war, we find a diffusion all through the ranks and file, from the lowest to the highest official and from the vagabond and libertine to the teacher of Christianity, all earnestly engaged in the work of death, either by guns shot wounds, by sword and dagger or by starvation or poisoned provisions, and all seem to glory in their crimes.

But we are told that Christianity will cause all these evils to disappear from the earth, that a preached Gospel will finally settle this question, and mans heart will be changed, that he will become a new creature. This may be true but the evidence of that change cannot be seen, and if a change is wrought, where will it commence and who will lead in the glorious work?

Are we pointed to the Clergy as Leaders — those paid lecturers who preach for hire, and refuse to labor when the compensation is withheld? Men who forsake their Lambs, men who left one work and grove for another, that paid a higher price, men who become ruffians, and whose daily companions were the lowest in even common morality. Where the name of God and Jesus Christ were household words uttered in a manner that would disgrace a Camp of Gamblers or Outlaws, with the idea of making money.

So far as peace and government is concerned the signs of

the day is really dark. There is not a glimmer of light on the whole Horizon, meanness, rascality, theft, robbery, arson and murder are crimes of frequent occurrence, and where proof is made in courts of Justice the accused is a Union man...

Family Record of Children and Grandchildren

of Andrew & Elizabeth Hoover

Andrew Hoover b 7-12-1753, Maryland
 d 12-29-1834, Wayne Co, Ind, bur Hoover-
 Bulla Cem
 m about 1776, North Carolina

Elizabeth Waymire b 9-21-1752, Germany
 d 4- 3-1834, Wayne Co, bur Hoover-
 Bulla Cem

Andrew and Elizabeth (Waymire) Hoover had the following children: Mary, Elizabeth, David, Frederic, Susannah, Henry, Rebecca, Andrew, Catherine, and Sarah.

Mary Hoover b 3- 7-1777, North Carolina
 d 5-18-1806, Ohio
 m 1796 North Carolina to Thomas Newman

John S Newman b 4-10-1805, Montgomery Co, Ohio
 d 3- 1-1882
 m 10-10-1829 to Eliza J Hannah

James Newman b
 d 6- 6-1852, on way to Oregon
 m 8-14-1846 to Selina Shombre
 m to Anna Shombre (a younger
 sister)

Elizabeth Hoover b 12-25-1778, North Carolina
 d 3-26-1857, Wayne Co, Ind, bur Hoover-
 Bulla
 m about 1798, North Carolina

William Bulla b 4-14-1777
 d 7-12-1862, Wayne Co, Ind, bur Hoover-
 Bulla

Anna Bulla b 12-26-1799, North Carolina
 d 3-27-1849, St. Joseph Co, Ind
 m 7-15-1819 to Evan Chalfant

Elizabeth Bulla b 2-27-1801, North Carolina
 d 6-21-1858, Wayne Co, Ind, bur Hoover-
 Bulla
 m to Samuel Burgess

Thomas P Bulla b 3-25-1804
 d 12-1-1886, lived at South Bend, Ind
 m 1-15-1835 to Hannah Draper

Andrew Bulla b 2-12-1806
 d 2-22-1832, Wayne Co, Ind, bur Hoover-
 Bulla
 never married

William F Bulla b 2-10-1810
 d 1-10-1875, lived at South Bend, Ind
 m 1-25-1836 to Mary Stevenson

David H Bulla b 1-14-1812

d 8-27-1857, Louisville, Ky, bur Hoover-Bulla

m 1-16-1834 to Sarah Cox

Daniel Bulla b 4-13-1814

d 6- 1-1892, Wayne Co, Ind, bur Hoover-Bulla

m 2- 3-1848 to Caroline Clawson

Esther Bulla b 9-28-1816

d 1897, bur Hoover-Bulla

m 9-20-1838 to John W League

Sarah A Bulla b 10-19-1816

d 1895, bur Hoover-Bulla

m 12-25-1853 to David B Golden

John H Bulla b 10- 8-1821

d , La Porte Co, Ind

m 4-20-1848 to Anna H Crampton

David Hoover b 7- 4-1823

d 1897, bur Hoover-Bulla
m 5-19-1859 to Phebe A Macy

Mary Hoover died infancy

Rebecca Hoover died infancy

William Hoover died infancy

Frederic Hoover b 9-24-1783, North Carolina
d 4-30-1868, Wayne Co, Ind, bur Hoover-
Bulla
m 12-25-1805

Catharine Yount b 7-15-1787
d 8-21-1829
m 3-24-1831

Tamar Farr m 12-30-1840

Elizabeth (Neal) Edmondson b 1801 d 4-14-1861

Alexander Hoover b 1-13-1807
d 1-29-1872
m 10-11-1826 to Frances Moore

Samuel Hoover b 5-10-1809
d 8- 2-1869, bur Hoover-Bulla
m 1832 to Lean Stinson

Sarah Hoover b 8-16-1811
d 3-30-1902
m 6- 5-1834 to William Murdock

John Y Hoover b 10-15-1814
d 11-16-1876, in Missouri
m 1840 to Rhoda Wright

Henry Hoover b 5- 2-1817

d

m 11-17-1836 to Avis Wheeler

Mary Hoover b 7-12-1819

d

Catherine Hoover b 6-12-1823

d 6-27-1917

m 10-21-1841 to George B Watson

Anna Hoover b 6-14-1827

d

m about 1848 William Brown

Mary Hoover b 3-27-1832

d 4-20-1889, bur Earlham

m 3-12-1850 to Daniel Crawford

Susannah Hoover b 6-14-1785, North Carolina
d 3-30-1862
m 6-12-1806, Ohio

Elijah Wright b 10-12-1776, North Carolina
d 12-29-1845, Wayne Co, Ind

Ralph Wright b 6-21-1807
d 7-19-1833

Mary Wright b 10- 2-1808
d
m 8-23-1833 to Sylvester Murdock

Sarah Wright b 4-12-1811
d 10-10-1867, Wayne Co, Ind, bur Earlh
m 12- 3-1829 to Nathan Hawkins

Elizabeth Wright b 11-29-1812
d 9- 9-1854, Wayne Co, Ind, bur
Earlham
m 4-23-1835 to Jonas L Stedham

Ann Wright b 2-19-1815
d
m 10- 6-1859 to Edmond Chandler

Jane Wright b 1-30-1817
d 1843, bur Earlham
m 9- 5-1839 to David Grave

Hannah Wright b 10-23-1818
d
m 10-24-1839 to Thomas Sheridan

Andrew Wright b 5-13-1821
d 7-17-1822

Allen Wright b 5-28-1823
d 12- 9-1843

Susannah Wright b 5-30-1825
d 1-18-1865, bur Hoover-Bulla
m 9-12-1848 to William Edmondson

Eli Wright b 7- 5-1829
d 3- 4-1848

Henry Hoover b 9-22-1788, North Carolina
 d 7-23-1868, Wayne Co, Ind, bur Hoover-Bulla
 m 1- 1-1810

Susannah Clark b 10-22-1788
d 8-9-1853, Wayne Co, Ind, bur Olive Hill
m 12-28-1854

Lydia Z Vaughn b 2-15-1802
d 1893, Wayne Co, Ind, bur Earlham

Alfred Hoover b 3- 8-1811
d 5-20-1887, had moved to Kosciusko Co
m 2- 9-1837 to Mary Allred

Mary Hoover b
d 10- -1855, Mt Vernon, Iowa
m 12-15-1831 to David Culbertson

Anna Hoover b 1816
d 6- 8-1896, Wayne Co, Ind, bur Webster
m 9-10-1835 to Thomas Harvey

Martha Hoover b
d 8- 3-1889, Wayne Co, Ind, bur Olive
Hill
m 1-17-1839 to Daniel Culbertson

Allen Hoover b
d 11- -1856, Mt Vernon, Iowa
m 10-21-1848 to Maria Jackson

Daniel Hoover b 6-19-1827

d 1-11-1890

m 3-11-1852 to Henrietta Heagy

Henry H Hoover b

d -moved to Mt Vernon, Iowa

m 1- 1-1857 to Louise Lamb

Rebecca Hoover b 6- 9-1791, North Carolina
d 11-21-1867, Mt. Vernon, Iowa
m 3-29-1809

Isaac Julian b 6- 4-1781, North Carolina
d 12-12-1823, near Lafayette, Ind.

John M. Julian b 1-19-1811
d 8-21-1834
never married

Sarah Julian b 3-10-1813
d 1902, lived at Mt. Vernon, Iowa
m 1-16-1840 to Jesse H. Holman

Jacob B Julian b 1- 6-1815
d 5-25-1898, bur Crown Hill, Center
ville, Ind.
m 12-24-1839 to Martha J. Bryan

George W Julian b 5- 5-1817
d 7- 7-1899
m 5-13-1845 to Anna E Finch
m 12-21-1863 to Laura Giddings

Elizabeth Julian b 7- -1819
d 10-18-1889 -had moved to Iowa
m 1-12-1841 to Allison Willits
m 1859 to Andrew Beatty

Henry Julian b 11- 6-1821
d 7-21-1823

Isaac H Julian b 6-19-1823
d 1910, Texas
m 10-16-1859 to Virginia Spillard

Andrew Hoover b 6-26-1793, North Carolina
 d 8-27-1868
 m 9-30-1812

Gulielma Ratliff b 8-6-1791
 d 12-16-1879

Elizabeth Hoover b 11-14-1813
 d 3-8-1854
 m 10-11-1832 to Samuel Mills

Mahlon Hoover b 1-20-1815
 d 7-22-1879
 m 11-26-1840 to Rachel Dimmitt

James Hoover b 8-23-1816
 d 7-15-1908
 m 10-24-1848 to America Pickens

Enos Hoover b 8-1-1818
 d 8-7-1889
 m 10- -1840 to Ruhanna Shaw

Thomas Hoover b 10-26-1820
 d 4-9-1850
 never married

John Hoover b 7-15-1824
 d 6-13-1886
 m 4-12-1849 to Mary Morrison

Mary Hoover b 1-22-1827
 d 6-14-1849
 m to Abraham Travis

Gulielma Hoover b 2-13-1831
 d 9-28-1854
 m to David Mendenhall

Catharine Hoover b 4- 1-1796, North Carolina
 d 1865 -had moved to Illinois
 m 8-27-1815

John Mc Lane b
 d

Elizabeth McLane b 6-14-1816
 d 9-25-1887
 m 1834 to Horace Wood

Harriet McLane b 6-10-1820
 d 3-14-1932
 m 5- 1-1836 to Lucias Mears
 m 1- 4-1854 to James Louthian

Alexander McLane
 m to Margaret Louthian

Andrew McLane m 1-27-1856 to Anna M Bulla
 m 2-20-1861 to Catharine Chandler
 m 12- 6-1881 to Susan E Bulla

Milton McLane b 3- 6-1829
 d 5-18-1870
 m to Sarah A McCloud

Julia McLane m to Chauncy Lugard

Margaret McLane died young

Sources

A Brief History of One Branch of the Hoover Family. Fox.
(St. Augustine 1934)

John Rudolph Waymire... Reser. (Lafayette, Ind. 1925)

"Andrew Hoover Comes To Indiana." Clarke. (Ind. Mag. of
Hist., Dec. 1928)

Encyclopedia of American Quaker Genealogy. Hinshaw.

Whitewater Monthly Meeting Records (MSS). Wayne County,
Indiana

Beverly Yount, Richmond, Indiana

Ruth Slevin, Indianapolis, Indiana

Note - It should be said (even belatedly) that Henry Hoover left
Methodists and in the last year of his life again joined with Friends.
It is evident in his writings that he had maintained a proclivity
ward that Society all of his life.

W.



